



COMMUNITY SERVICE

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

World Neighbors, Inc. or People-Centered Development

by W. Henry Tucker

In November 1987 my wife and I landed in Travandrum, India, to visit World Neighbors work there with the Kerala Smarak Nidhi group. On a previous trip 28 years before, I had visited Viswanathan at his nearby community-development project, called Mitraniketan. (Readers may recall that Viswan had been supported by Community Service and that he was originally inspired by Arthur Morgan in the fifties to work in his rural community in Kerala, India.) At the airport I saw Viswan from a distance and waited for him to rush up to greet us. Instead, he spotted another couple in our WN team, Dick and Helen Engdahl, from Columbus. It turned out that they were also supporters of Community Service and had been foster parents to Viswan while he was away from home. After a laugh we were then given a hospitable meal and a tour of his training center.

This humorous encounter was no accident, as the philosophy of Community Service and World Neighbors is quite similar. Community development in the mode of self-help is a technique common to both groups. It is lasting and brings dignity to the villagers of the Third World, in contrast with prevalent handouts from the West.

WN is a nonsectarian organization which for 40 years has been at the forefront of

sustainable development principles--now accepted by private groups around the world. It differs from those agencies that still go out with preconceived agendas. WN "puts on the shelf" its known steps in village development, until these can be discovered by the villagers themselves. When invited in, WN spends considerable time mostly listening and spotting potential leaders. Villagers are taught to identify their own problems--what is important to them. Then the WN Area Representative, in networking with other Western experts around the world, helps them select the "entry-point" project most likely to achieve an early success, and thus motivation. This process creates enthusiasm and encourages the villagers to take charge of their village's future.

One example from 25 years ago: Villagers north of Bombay asked WN to come in, and they expected handouts and commands. When unable, on WN's invitation, to come up with their own identifiable problems, they asked for a second meeting later. Lacking in everything that a community needed (in WN's eyes), they looked beyond these items and asked instead for help in growing the juicy onion that another distant village had! This turned out to be the proper "entry-point" project for them, for their real needs began to surface. A step-by-step development then

began. Because D.C. bureaucrats probably would not have allowed such an approach, WN never accepts U. S. Government aid.

Community development requires certain elements--water and sanitation, food production, environmental conservation, public health, literacy and small business enterprises--all in a spirit of cooperation. Each step makes the next one easier. Take, for example, the Bauda-Bahunipati area project which we visited in Nepal. The selected entry-point project had been to provide fodder to keep animals alive during the annual drought period. Women had unsuccessfully scavenged farther and farther into the depleted forests. The fast-growing leuceana tree was selected, first from Peru and then from the Philippines. Not only did close-cropping of the leaves give a 27% protein fodder, but the tree had a taproot that made it ideal for holding the edges of terraces used for dry-land farming without invading the crops. It fixed nitrogen as fertilizer as well. The wood was used for fuel in the \$5 homemade, smokeless cook stoves, as well as for rafters for the thatched roofs on their sun-baked, brick homes. With this success of producing fodder, they then began to invest in quality livestock, and the improved goats provided milk for the children as well as for sale.

The need for community health for an area of villages became pressing, and a clinic with a supervising nurse was created. Midwives began to collect demographic data and with paramedic training of a few weeks could handle over 80% of the medical problems. With women also tiring of carrying water up from the river below them, the men were finally convinced that they could dig a canal around the mountain several miles upstream, to get gravity flow. A concrete settling tank led to a buried plastic water system--with a concrete pad and faucet for every four houses. In this case WN provides the materials, with the villagers having a maintenance and fee-system in place. The comparatively well-off village below them had a British-installed system many years back, and maintenance was always a major problem, requiring service from Kathmandu, a day's walk/bus away.

It was only then, after infant mortality was drastically reduced, that enthusiasm for

family planning and child spacing surfaced. Now fewer children were required, with real hope for the future.

The focus this year is to reach over 3,000 new people, on a budget of just over \$100,000--not for relief but as a one-time cost. To combat the denuded hillsides, the Ford Foundation and WN are supporting the indigenous Agroforestry Foundation. In 1991 some 380 persons were trained in forestry, and 42 nurseries produced and distributed over 100,000 fodder, timber and fruit seedlings. Women are increasingly seen by WN as the major force behind Third-World development. As their 17-hour day becomes shorter, they are freed for more creative activities. Fewer children and wider spacing give them and their children more health and energy. Organizing seems to come more naturally to them than to the men. And women have more to gain. As the U. N. Food and Agriculture Organization estimates, women work two-thirds of all hours worked yet receive only a tenth of the world's income--and own less than one-percent of the world property.

In addition to the predominant help given women in the usual areas of reproductive health and infant mortality, WN experiments in other matters of concern to them. The illiterate mother can begin the rational process by weighing babies and judging the health of their children by measurements of armbands. Crafts and produce markets generate income for them. The outcast women in S. India realized their desire to escape the moneylender by starting an interest-free credit union. Deposits of as little as 10 cents enabled women to lend to each other.

Around the world new protein recipes follow the bringing of water for gardens. In Kenya, 10,000 women are being trained to manage 40% of the farms where they do 90% of the work. With a two-month rainy season, water catchment tanks of ferro-cement and sub-surface water dams save them hours of work daily. In Togo, The Agu Community Health Program reaches 15,000 people in the eradication of the guinea-worm disease, by a simple but culturally difficult process of filtering the water through cloth or sand. Another group has built grain silos, for loans to mothers during droughts. The payback in good seasons is 50% more than

borrowed. There are seminars for female ag extensionists in Central America, including topics of nutrition and malnourished children, that leads to family planning for women that now have 5-10 children. In Andean America 70-90% have no potable water. Major grants have been given recently by Rotary Foundation, UNESCO, and Hewlett-Packard for work there. In the sunlit highlands of Bolivia, plastic-covered dugouts serve as greenhouses during chilly nights.

World Neighbors is exemplary in bringing about community improvements using limited technology which can be sustained when they leave. All over the world, population pressures are pushing the poor farmer up the hillside. "Slash and burn" or just the usual farming techniques cause not only loss of fertility but a "crop of stones" as erosion takes over. WN promotes the use of the simple A-frame. It has a stone suspended by a string that allows its use as a leveling device for marking the contours on a hill. Ditches bordered by grasses then keep rainwater evenly distributed. Projects in Mexico and Honduras are outstanding examples of this technology, where productivity has increased several hundred percent. Between rows of ditches, corn is planted, with inter-cropping of broad beans for weed control, water retention, nitrogen-fixing and nutritious food. The bean vines are then chopped into the soil as green manure--a little-used technique particularly used by WN.

World Neighbors has received awards for its sustainable development accomplishments. Around 1980 the U.S.-A.I.D. commissioned a study of over 40 exemplary private projects around the world, and WN received the top award for its projects in Guatemala. After the devastating earthquake there, the WN communities were the first to rebound, and they helped communities, receiving piles of supplies from outside, to get organized and back to normalcy. Unfortunately, the government and landowners turned on small farmers who were threatening the labor pool, killing many of them. WN decided to move its operations to Mexico and Honduras for the successes of the last decade. The success of these projects is attributed not only to the identification of these problems by the villager, but also his research spirit, his

evaluation of the results and eagerness to go to other villages with training workshops. Also, WN requires accountability and reporting that would put large programs to shame.

WN does not work alone but with some 80 international and local organizations and church groups. It essentially has an "extension" function, working with some 400 paid indigenous persons and thousands of volunteers. Also, it is one of the largest publishers of training materials (many written by locals), and these are purchased by hundreds of development groups worldwide.

Since we often are encouraged to give money for famine relief, through photos of children with swollen bellies, it comes almost as a shock to realize that the major world problem is far and away chronic hunger. The women of the Third World are being helped by WN to take charge of their own lives.

In its slide presentation, "Two Meals a Day," WN indicates that it can, for a "lifetime" cost of \$2.50, give two meals a day to: a Mali peasant farmer to improve soil yield, an Indian shepherd to reduce sheep mortality, a Filipino farmer to conserve water and reduce hillside erosion, or a Bolivian farmer to double his corn and potato yields. Only \$8.00 is needed to show a Mexican family farming techniques to combat low yields relating to high-altitude locale. How much better to give one-time support than continually sending relief supplies--better for the soul as well as the body!

For those who want fellowship and insights into Third-World sustainable development, with people emphasized over things, WN is working in 19 tropical countries (79 programs) with a budget of just over \$3 million a year. They can be contacted with gifts, requests for programs or copy of the quarterly newsletter, Neighbors, at 4127 NW 122nd Street, Oklahoma City, OK 73120-8869; Ph. 1-800-242-6387. WN tours to Honduras and other parts of the world are available.



The Village

by Snow Bear

The following article first appeared in the Spring, 1991, issue of the Katuah Journal, P.O. Box 638, Leicester, NC, 28748, and is reprinted with permission.

The village hums with activity, all centering on providing for the basic human and material needs of its inhabitants...

A circle of artisans, including some children, sit coiling, molding, and pressing wet gray clay into forms of function and beauty that will later be tempered in the open fire.

Others skin and butcher the carcass of a young whitetail doe that hangs from a chokecherry, using flakes of flint picked up by the lodge where the flintknappers sit. The rhythmic clacking of the tool-makers' hammerstones striking the flint cores is as soothing as distant drums.

In the warmth of the spring sun, deer hides are being scraped, rubbed with mashed brains, stretched, pulled and then smoked over smoldering fires until their transformation into a soft, strong fabric is complete. Skilled hands then fashion the buckskin into moccasins and shirts. The remnants go into the making of pouches and lacing, emphasizing the preciousness of every scrap of the deer's skin and every moment of the labor that transformed it.

One man sits spinning a cattail stalk between his palms, pressing it downward into the yucca stalk fireboard anchored beneath his feet. Smoke curls up in a thin plume, and in a surprisingly short time, he tenderly places a small glowing coal onto the cattail down and cedarbark tinder. His breath brings the glow into flame, and a group of young men begin working with this gift of fire, heating and straightening rivercane into blowguns. Older, patient, steady hands fletch yellow locust dart shafts with thistledown.

Nearby, a wizened grandmother, with uncanny deftness, peels and splits rivercane for her double-weave basket. She intertwines splits

brightened with the orange juice of blood-root with contrasting lengths dyed dark brown with walnut bark.

Looking up, the old woman smiles at the children pounding corn into meal. They use a hickory log that has been burned and scraped into a mortar and a hickory sapling that has been stripped and scraped into a pestle.

At the cooking fire, a groundhog is stuffed with cornbread dough, wild ginger and pepper-root, wrapped in wet clay and covered with hot coals to bake with cornbread ashcakes. The cooks drop hot rocks into a rawhide pot hanging from a tripod to boil a venison stew containing wild leeks, chotan greens, and solomon seal tubers.

In the wooded coves above the riverbottom village, a small scouting party lopes along at wolf-trot, scanning the mountainsides for the gifts of nature that supply their people with food, medicine and raw materials that define a culture. The herbman who leads the scouting party stops, drops to the ground, looks up to the sky, and makes a prayer to acknowledge with thanks the awesome forces that have united to bring healing and sustenance to the people. He ties together a twist of tobacco and a lock of his own hair that he might make a gift to the world before his people gather anything on this journey.

The scouts resume their wolf-trot, but stop to examine every discernible sign: the mushrooms that have been nibbled by whitefoot mouse and box turtle; the core of a white pine cone that has been neatly stripped of its scales and seeds by a gray squirrel; the greenbrier shoots browsed by a whitetail buck; the meticulously picked and stacked crayfish shells on the rock next to the deep raccoon hind-tracks in the creeksand.

This is a world to be seen, heard, touched, and smelled, a gift of the Earth Mother and the Spirit-In-All-Things. To move through it any other way seems ungrateful. The scouting party returns laden with the Mother's bounty: poplar bark to be twined into cordage; pitch scraped from wounded pines for a waterproof glue made with powdered charcoal; resinous pine for starting fires in wet weather; cucumber

root, solomon's seal, and bluff mustard sassafras, ginger, and sweet birch; a deer skull and turkey feathers - but above all, knowledge. Knowledge of where to find the freshest spring water, where the deer have been bedding down, where the turkeys have been scratching and roosting, where the large trout gather under boulders in deep, shimmering pools. Knowledge: that the people may live....

This picture of village life is not, as it might seem, ancient history. These were scenes from the daily life of the Rivercane Rendezvous held at Unicoi State Park in Helen, GA, in April, 1990. This rendezvous was an outgrowth of the Earthskills Workshops held in the same riverbottom meadow each spring and fall for the last six years. Darry Wood, Bob Slack, Jr. and myself have had the privilege of hosting and instructing these workshops with the help of talented, accomplished guest instructors. The 1990 Rendezvous, however, brought together over 15 instructors and almost 50 participants, many of whom we have grown to know closely over the years.

One shared perception is that these gatherings are much more than an educational event. The skills shared there are of the eye and hand, but just as importantly, of the mind and heart: knowledge and intuitiveness complemented by patience and determination, a feeling of harmony with the things we shape, and a vision of beauty, all blended into a balanced whole. Some aspects of the sacred work accomplished there can be described and communicated; some of what happens there must be felt and experienced. One becomes part of a small, temporary village, but in another sense, we become part of a more permanent village of the ancients of all cultures, who lived by these ways for thousands of years.

These skills can be used to create a sustainable economy at its purest--a wealth that will last as long as the natural world lasts, as long as the village is sensitive to the rhythm and flow of the life of the land.

A nature-based economy knows both bounty and shortage, but nature rarely produces true poverty. Blue tongue disease may cause a

decline in the deer population, but the wild turkey, feeding on white oak acorns, will probably increase. A decline in hard mast can reduce the number of deer, bear and turkey, but the trout and beaver will probably be unaffected. Of course, humans are capable of bringing it all to an end; but there is a feeling of security in knowing that when the oil runs out, when the money-based economy collapses of its own weight, one possesses the knowledge to create and sustain a rich life, full of beauty and bounty. The essence of this life, the element that makes it fulfilling, is the village: people of like mind gathering to pursue common endeavors within the comforting security of nature.

People return to the Earthskills gatherings as much for the experience as for the potential to increase their knowledge. It is a basic human need often denied by our individualistic, compartmentalized society. In the village created by the Earthskills gatherings, we take responsibility for creating our own culture, music, art, stories and legends, rather than having it spoon-fed to us by a society that refuses to base itself on respect for the One Great Life. In doing so, our minds, hearts, and spirits grow stronger. I know of no one who has not been touched by the plaintive cry of the Lakota flute in the pre-dawn mist; no one who is not deeply enriched by the stories absorbed while gazing into the heart of the campfire; no one whose heart does not know a pure joy when they have worked the magic of calling fire from the bow and drill. As one whose life is controlled by the pursuit of money, my return to this village is always revivifying; it feels like I reclaim, for a short time, my true place in this world.

As humankind develops, this will come: a life in which our "economic" pursuits will not deny our need for communal contact, spiritual growth, cultural stimulation, and artistic endeavor.

Snow Bear is an herbalist, naturalist, earthskills instructor and storyteller. He is a staff team supervisor at the Outdoor Therapeutic Program in Cleveland, GA, and co-director with his wife Khalisa of the Pepperland Farm Camp. He can be contacted by writing Pepperland Farm Camp, Rt. 4, Box 255-B, Murphy, NC 28906 or calling (704)494-2353.

The Socially Responsible Investor

by Sacha Millstone

Social responsibility aside, is the stock market a good place to be today?

Times of widespread gloom have always preceded times of growth and prosperity. Look to these historical facts: In 1973, the Dow Jones Industrial Average (DJIA) was 850.86. In 1974, the U.S. economy was ravaged by the Arab oil embargo and double-digit inflation. Nixon resigned. There was little confidence in Gerald Ford's leadership. In 1975, America's foreign policy was in disarray. U.S. troops withdrew from Vietnam. One paper wrote, "South Vietnam is all but written off to the Communists; Mideast peace talks fail." In July, 1975, wholesale prices rose 14.4%, followed by a 9.6% rise in August.

December 31, 1980, the DJIA was 963.99. In 1981, a recession began. By Fall of 1982, unemployment was at 700,000 weekly (compared to 451,000 weekly, now). The overall unemployment rate was 10.8%. Commercial real estate was a disaster. One magazine said, "Developers face financial ruin." The Wall Street Journal wrote, "The huge Social Security system faces insolvency by mid-year." By December 31, 1989, the DJIA was 2753.20. The current crop of economic problems is no more scary than those faced in the 1970's and 1980's. As always, investors must focus on the many opportunities the coming decade will provide in order to make money.

Some experts are predicting a correction in the stock market. Does this mean that I should sell stocks and invest elsewhere?

Since 1928, there have been forty market pullbacks of 10% or more. Yet, investors who held on through it all were big winners. Investors who were spooked by the difficult problems we faced economically, put their money in CDs and bonds and paid a tremendous price, especially if they spent the income from these investments. After taxes and inflation, such investors saw small growth in the value of their assets. Moreover, they are now experiencing severe income declines due to lower interest rates. There are two problems with selling in anticipation of a correction. First, if

you are wrong, your return suffers. Second, if you are right, when do you get back in? Market timing is very difficult. Experience shows that professional market timers have been unsuccessful, and have not performed as well as the market averages. My advice is to stay in the market for the long haul.

American companies seem to be going through much turmoil. What manufacturing companies would you suggest that I invest in?

The American economy has strong fundamentals. U.S. manufacturing is growing. Generally, over the past 40 years, manufacturing has accounted for 20-25% of all business in this country. The manufacturing economy is shifting toward higher value products such as computers, software, pharmaceuticals and medical instruments. Some companies in these areas which would be acceptable to most social investors would include: Lotus, Apple, Cabletron, Merck and Sunrise Medical.

I have funds that I need to keep liquid. Is there a socially responsible alternative to the stock market?

For money that will be needed in the next two years, I recommend two socially responsible money markets: The Calvert Group (301-951-4810) headquartered in Bethesda, MD, and Working Assets of San Francisco (1-800-533-3863). These funds avoid investing in Treasuries and certain types of corporate debt. The interest rate fluctuates daily, but the principal stays the same.

There are several community development banks through which social investors can purchase CDs. These banks lend to the low and moderate income population in their communities. CDs through these banks are FDIC-insured. South Shore Bank in Chicago (312-288-1000) is one such bank. Other choices include Ameritrust Development Bank in Cleveland (216-861-6964) and Community Capital Bank in Brooklyn (800-827-6699). Credit unions and loan funds are two other alternatives. For a free listing, write to: Ferris, Baker Watts, 1720 Eye Street, NW, Washington, DC 20006.

Ms Millstone has been in socially responsible investing since 1984. Address questions to her at the above address.

Simple Living: Gentle on the Land

COMMUNITY SERVICE FALL CONFERENCE
OCTOBER 16-18, 1992

The theme of this year's Community Service conference is "Simple Living: Gentle On the Land."

This timely topic will be addressed by the following resource persons from Raven Rocks Community in Southeastern Ohio, Warren Stetzel and John Morgan, by Ken and Peg Champney from the Vale Community near Yellow Springs, and by Christine Glaser from Indiana University, Bloomington, Indiana.

Warren Stetzel will give the keynote talk Friday night, on the subject "Gentle on the Land: Our Environmental Crisis; Dead End or Opportunity?" He and John Morgan will lead a workshop/discussion on this subject in the latter part of Saturday morning and Saturday afternoon.

Peg and Ken Champney have lived in the Vale Community and have published the prizewinning weekly Yellow Springs News for over 40 years. They raised five children at the Vale and have carried on a simple lifestyle making possible their avoidance of paying taxes for war. Saturday morning they will speak about how living in community enabled them to live a simpler life than they would otherwise have been able to do. They will lead a discussion/workshop where participants will be invited to share their own experiences of simple living.

Christina Glaser, who lectures on bioregionalism, agriculture and the environment at Indiana University, came from Germany four years ago with a degree in economics. She is concerned about the social, economic and political aspects of agriculture and the family farm and is in favor of encouraging local supply and demand. She will address these interests Saturday morning and lead a discussion/workshop on these concerns. Saturday evening Christina will speak about "Community-Supported Agriculture."

The Raven Rocks project has had a strong environmental focus since it was begun in 1970 by nineteen former students and teachers from Olney Friends School at

Barnesville, Ohio. The group, with an average age at that time of 25, undertook the purchase of 843 acres of beautiful ravines and hill lands to save them from strip mining. The property, now expanded to 1,051 acres, is being returned to native hardwood forest, with the intention that it will be set aside as a permanent preserve. Members of Raven Rocks and friends have volunteered time to grow Christmas trees as a way to pay for the property and its restoration.

Growing recognition of the fundamental interconnectedness of all elements of the earth has led the Raven Rocks group to expand the range of its efforts. They realized that the initial task of paying for the property, thus earning the right to say "No" to strip mining and lumbering interests, could not by itself guarantee the preservation and survival of this natural area. As is more generally recognized today, continued unrestrained burning of fossil fuels can kill forests and other life, just as surely and on a much larger scale than can strip mining. At the very time that we need increased forest area in healthy condition just to achieve the "clean up" of normal levels of CO2 production, we are increasing that production at an alarming rate worldwide.

Because this is but one of the many inter-related aspects of the crisis, Raven Rocks members judged that the situation called for action on as many fronts as could be managed. Hence, a host of measures have been undertaken, touching everything from the land purchase and forest restoration to organic agricultural practices; from insulation and weatherization of old buildings to innovative designs and building procedures for new structures; from energy-saving equipment such as lights and refrigerators, to alternate energy producers, such as wind and solar electricity (photovoltaics). A major thrust has been underground house design and construction, with one large building designed to demonstrate the integration of seven solar strategies with stringent conservation measures. The group's concern and efforts to be "gentle on the land" have been written up many times, and were the subject of a half-hour segment for Earth Day in

1990 on National Public Radio's "All Things Considered" evening news program.

Warren Stetzel has had a primary interest in education. He taught in the Marietta Johnson School of Organic Education in Fairhope, Alabama, and later in Olney Friends School, in Barnesville, Ohio. He was a founding member of the Fairhope Peacemaker Community in the 1950's. He had the good fortune of five years' association with author-historian Gerald Heard. Warren's book, School For the Young, draws on all these experiences in its attempt to construct the elementary outlines of a human potential we do not presently have in our schools or societies. He sees the Raven Rocks project "as an attempt to educe more of our human potential for a level of awareness and understanding that leads to cooperative living with others and with the environment, and to a degree of rootedness in the earth and its processes that fills the voids which consumerism and violence presently inhabit."

John Morgan, a self-taught professional photographer and printer, has lived all his life in intentional communities with the exception of one year after high school when he worked as a plumber's helper. He grew up in the Vale Community. From there he went to the Friends School community at Barnesville, Ohio. He did his alternative service to the military draft at the Anthroposophical community, Camphill Village, at Copake, New York, which takes care of retarded adults. From there he went to Celo, North Carolina, to manage the Celo Press. Though a member of Raven Rocks from the beginning, in 1979 he moved there and with others set up his own press.

Please save the dates October 16-18 and join us for this lively gathering. A conference brochure with registration details will be mailed in July.



Commentary

ON ARTHUR MORGAN'S TALK OF AUGUST 7, 1972

by *Griscom Morgan*

There is one aspect of small community life that my father, Arthur Morgan, did not address in his August 7, 1972, talk which appeared in the May/June Newsletter of this year. It's the harm caused by overcrowding in our schools and cities. Over the years I have accumulated evidence that excessive radiation caused by overcrowding is an important factor in our health and vitality.

For example, wild animals are particularly harmed by being put in high population densities and must be bred for insensitivity to the excessive radiation from overpopulation, or strongly drugged to get them to survive. At the other extreme, wild animals in too low a density, such as the Siberian pheasant when first introduced to this continent, will die off and fail to reproduce.

Dr. William Emerson, of Tufts Univ., found a decline in the health of students living on campus. He also found that this decline was less for students with jobs that took them off campus. In my own experience, I found that a number of Antioch College students who found crowded dormitory living unbearable were similarly relieved by living in a nearby community's underground house.

Architect Malcolm Wells built an earth-sheltered office in New York City (as well as other earth-sheltered buildings). He reported a sense of peace and well-being, saying that he was not aware of the city or freeway nearby when in this office. I believe this was a result not only of the lack of city noises but also from the earth's ability to shield him from the excessive radiation caused by population overcrowding.

The bombing of Hiroshima showed that each species of plant produces a wave-length of radiation to coordinate its simultaneous flowering, for all plants burst into flower following the bombing. Among animals, each species has similar individual coordination of function. Humans too have similar needs for such coordination, and like other

animals have high and low population density levels necessary for optimum health of the species.

The way the negative effects of this biological radiation develop cumulatively from generation to generation is shown in the experience of an English scientist who visited Community Service some time ago. He told of having found no families that survived large city living in England and that in visiting a large Austrian city he stayed in a hotel which to his surprise had been operated by the same family for hundreds of years. So he inquired of the owner about the family's history. He was told that no son was allowed to inherit the inn unless he married a peasant girl. Each generation the family began with a mother who had not been subjected to the excessive radiation of overcrowding.

But today when even rural youth attend large consolidated schools, rural people are not so free from the negative cumulative effects of crowding, because the biological radiation penetrates through all the buildings, affecting both teachers and students.

The research of Morris Bean, Yellow Springs, Ohio, concerning the maximum size of a factory work force is relevant. He came to the conclusion that the number of people working in one factory should not be more than 200. The effect of more than this number working together, on the social health and spirit of the workers, is deepseated. Similarly, the large one-room rural school has a high level of educational effectiveness, but the larger the school, even with small classes, the poorer the learning.

From my studies I have concluded that excessive exposure to the radiation from overcrowding is very dangerous in large amounts and cumulatively serious in its effect on people living in such conditions over a number of years.

More can be found on this subject in my pamphlet "Hope For The Future," available from Community Service.



The Environmental Alternative

RECYCLED PAPER

Over a billion trees will be cut down this year to meet the U. S. demand for paper. Most of that paper will be used once and then thrown away. Considering the fact that the U. S. uses about one-third of the entire world production of paper, it's not surprising that forest harvest exceeds replacement. The situation worsens each year as our consumption of paper continues to increase yearly.

Recycling waste paper from home and work is one way individuals can help protect forest resources and reduce waste. The other equally important step is to buy recycled paper products. Unless there is a demand for recycled products, there will not be a market for waste paper. By choosing recycled paper products, the consumer increases demand for recycling and eases the pressure to cut forests.

Recycled paper saves trees and protects the environment in many ways. Consider, for example, the depletion of fossil fuels. The paper industry is the largest industrial user of fuel oil and the third largest consumer of energy in the United States. It takes less than half as much energy to produce recycled paper compared to manufacturing paper from virgin wood pulp. The energy conservation resulting from a switch to recycled paper is significant.

Another advantage of recycled paper is that less pollution is discharged during the manufacturing process. Air pollution is 74% less and water pollution is reduced by 35% compared with virgin paper production. If you've ever lived near a paper mill you can fully appreciate these statistics.

Solid waste disposal is a critical problem in many parts of the country, and paper is a big factor, making up half of the volume of waste in landfills. A large percent could be recycled. During World War II, for instance, the U. S. was recycling 43% of its waste paper. Today only 24% of our waste paper is recycled. Increasing paper recycling is clearly part of the solution to the solid waste problem.

The U. S. Environmental Protection Agency cites lack of consumer demand for recycled paper products as the main factor limiting the recycling of paper. Often perceived as being lower grade, recycled paper is actually equal in quality to virgin paper. To make recycled paper, the waste paper must be resorted by grade. Clean office paper recycles into similar high-grade paper, and newspaper recycles into low-grade paper.

Locating products made from recycled paper is sometimes difficult. One good source is a Wisconsin-based mail order company that sells a wide selection of recycled paper for home and business use. Earth Care Paper, Inc., offers recycled stationery, cards, wrapping paper, photocopy, computer, and printing papers. Their wide product selection provides consumers with the opportunity to choose recycled paper, the environmentally sound alternative.

A free catalog of Earth Care's quality product is available by writing: Earth Care Paper, Inc., PO Box 14140, Dept. 168, Madison, WI 53714, or phone (608) 277-2900. In addition to helping the environment by using recycled paper, you will also be contributing to Community Service. Earth Care pays us a percentage of the sales generated by our members and contacts.

Readers Write

ABOUT THE NEWSLETTER

I am so grateful for the good work you continue to do. The Newsletter is always a window on the positive undertakings of good and caring people; it give me hope/fuels my hope in these days of impending social disorganization and alienation.

I miss Ohio; I lived there for 13 years although I am "native" to the Pioneer Valley (Connecticut River Valley of Western MA.) So many good things are happening here. Amherst is quite multi-cultural with strong movements for political (positive) reform, environmental protection and healing, for human services and liberation, for health reform, land trusts, AIDs education/support, etc.

Leslie Giffin, Hadley, MA

Announcements

ALLPIE CONFERENCE, AUGUST 14-16, 1992

"Options In Learning" will be the theme of the Alliance for Parental Involvement in Education's (ALLPIE) conference which is being held August 14-16 at Colgate University, Hamilton, NY. Keynote speaker will be John Taylor Gatto. Topics include public, private and home education, educational involvement and enrichment, and parenting.

For more information contact: ALLPIE, P. O. Box 59, E. Chatham, NY 12060; 518-392-6900.

PADANARAM CONVENTION, OCTOBER 16-18, 1992

"Kingdomism" the next covenant of human society is being formed by many small settlements of people who live together cooperatively. Millions of creative, visionary people are interested in forming a better world.

Padanaram's convention on October 16-18 is being held to enable people who are interested in "building a better world" to come together to discuss ideas and goals.

Everyone is welcome and invited to share their conclusions, convictions, doctrines, theories and ideologies.

If planning to stay in Padanaram's scenic valley, bring bedding, tents and sleeping bags. Simple meals will be served. Motels are available in Bedford (20 miles away).

For more information contact: Rachel Summerton, Padanaram Settlement, R.R. 1, Box 478, Williams, IN 47470; 812-388-5599.

THIRD ANNUAL DELAWARE VALLEY CONFERENCE

Suggestions and volunteers are needed to help bring about the Third Annual Delaware Valley Conference on Sustainable Society. Our tentative thoughts, subject to revision if better ideas are submitted, are to hold the next conference at one of the three Philadelphia city colleges (University of Pennsylvania, Drexel or Temple University). Preliminary thoughts are that the conference should concentrate on the role of technology and economics. As many people with technical experience are aware, there is a lot more

technology available to apply to reducing energy and material consumption, etc., than we are utilizing at present. Why do we humans make the decisions we do, and how can we motivate humans to make choices compatible with sustainability.

What are your thoughts? Write to Sustainable Society Action Project, Ernest and Elaine Cohen, 525 Midvale Rd, Upper Darby, PA 19802.

PROPOSED NATIONAL ORGANIZATION

Prof. Lester Milbrath author of Envisioning A Sustainable Society, is spearheading an effort to form a national organization for the purpose of coordinating research and action towards building a sustainable society. Send suggestions as to what you think should be done along these lines, in duplicate, to Sustainable Society Action project, Ernest and Elaine Cohen, 525 Midvale Road, Upper Darby, PA 19802, and to Prof. Milbrath Research Program in Environment and Society, Park Hall, State University of NY, Buffalo, NY 14260. Any show of support will be valuable in convincing the organizing committee that this project should be undertaken.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$30 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 8/92. The minimum membership contribution is \$25 per year. We do not send individual reminders to renew.

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